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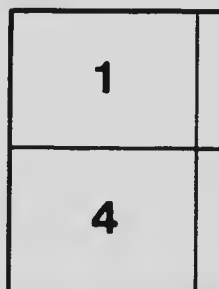
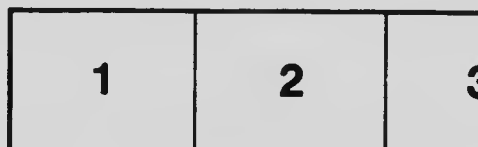
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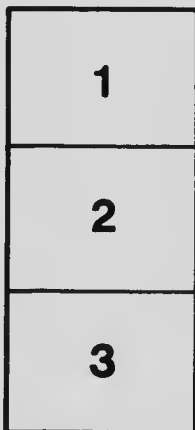
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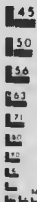
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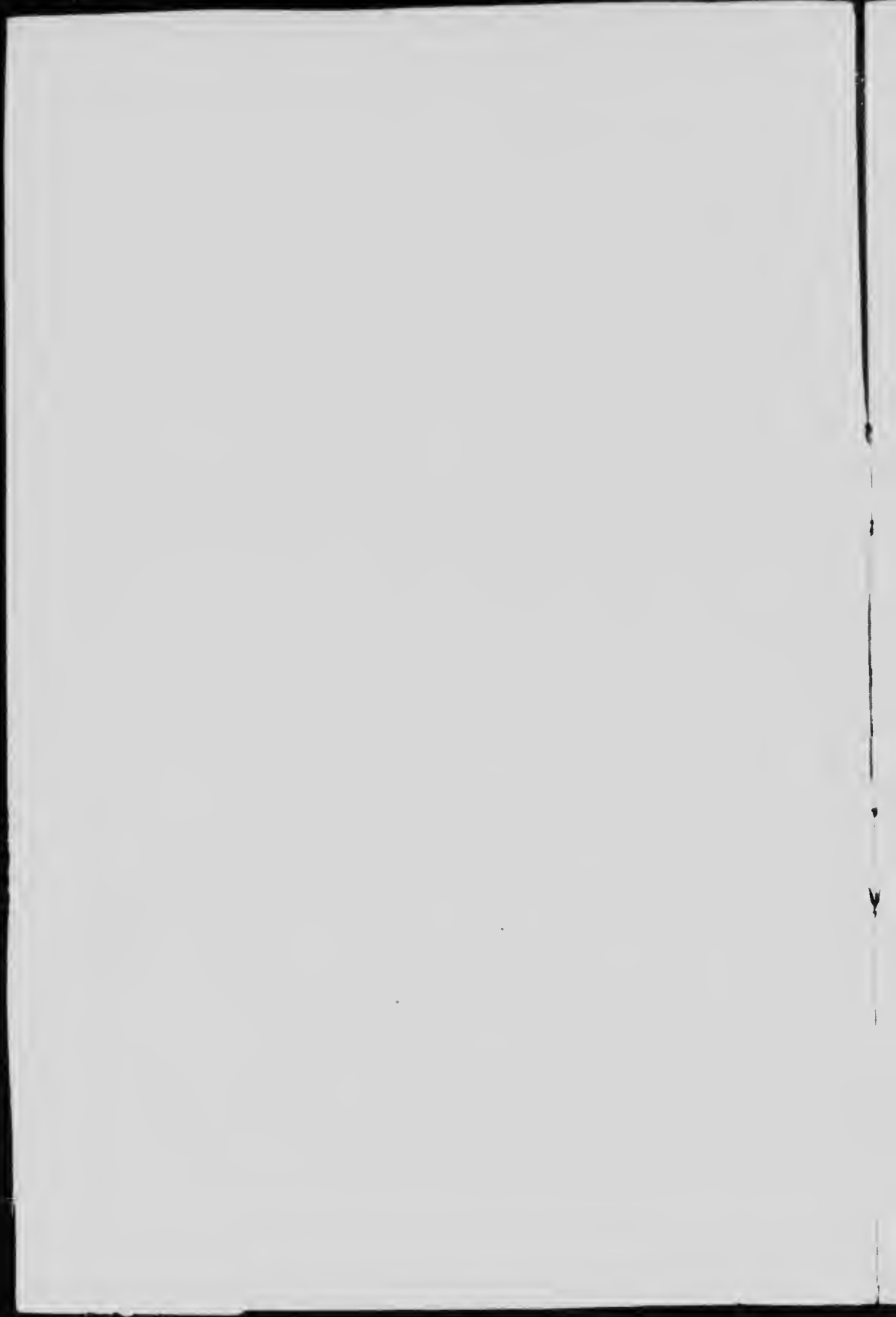
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THE DIOCESE OF QUEBEC

Its natural features, equipment, financial system, character of work,
encouragements, discouragements, special needs, outlook, &c.

By A. J. BALFOUR, Archdeacon of Quebec.

1910
CANADA
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By A. J. BALFOUR, Archdeacon of Quebec.

(Written by **the London "Review of Missions"**)

The Diocese was founded in 1793, and was then coterminous with the Canadian. Prior to that date and subsequent to the conquest (1759) military chaplains and a few S. P. G. missionaries had ministered as best they could to the scattered English settlers in the land. As late as 1843 Bishop G. J. Mountain, third Bishop of Quebec, journeyed, for the most part by canoe, 1800 miles westward from his See-city, ministering to Indians, half-breeds, and a few white folk along the Red river, and about Fort Garry, then within his own Diocese, now the important city of Winnipeg and See of the Archbishop of Rupert's Land. Divided and sub-divided, the Diocese of Quebec is still large, extending from Labrador on the Atlantic coast 800 miles inland, where it joins the Diocese of Montreal. The as yet inhabited part of the Eastern section is narrow. About Quebec's longitude it widens to 350 miles. Though geographically large, the Diocese is numerically small. It is situated in the midst of an overwhelming French Roman Catholic population. It includes indeed the majority of non-Romans and yet numbers only about 22,000 souls. By reason of the glowing attractions of the great North-West, the English-speaking population of the Diocese has been decreasing for twenty years, yet the membership of the Church of England has the meanwhile more than held its own, due in part to accessions from dissenting bodies. The Romans : : faithful to their church, and, of course, no attempt is made to proselytize them.

The Synod of the Diocese, which meets biennially, is merely a legislative body. "The Church Society of the Diocese of Quebec," incorporated by Act of Parliament in 1842, is the executive body of the Diocese. The Lord Bishop is ex-officio President, and all members of the church who subscribe at least \$2 annually to the Society's Funds and have been elected, are members. Its work is done chiefly through a Central Board (with committees), and a

Diocesan Board of Missions. This Society has a General Fund, a Mission Fund, a Clergy Pension Fund, a Widow and Orphans' Fund, and an Education Fund, and has all to do with the raising, the management and the administration of money needed for Diocesan purposes. By reason of a well planned and well carried out system of offerings annually made in every church, and a house-to-house collection in every congregation, and in part due to bequests from time to time made in their behalf, each of these funds has been gradually built up, through sixty years, until their aggregate capital amounts to \$585,000, or £120,000, the revenue from each fund being applied towards the object indicated by its name.

The number of clergy on our clerical roll is 81. Of these, five are on the professorial staff of our Diocesan University, and ten on the superannuation list. These fifteen, for the most part, do light missionary work. Eighteen are Rectors of self-supporting parishes, and the rest are classed as *Missionaries*. With us a "Mission," including 2, 3 or 4 congregations separated by several miles, is a cure which is unable, even combined, to meet the missionary's stipend. All such, as regards clerical support, are under the Diocesan Board of Missions. The great majority of our clergy are missionaries. Our system for clerical support, in operation for forty years, and of late adopted in whole or in part by many other Dioceses in Canada, and by some beyond the seas, is commonly known as "the Quebec system". It has this for its main feature, that the Missionary has not to look directly to his people for his stipend. An "agreement" is entered into between the Diocesan Board and the congregations included in a Mission as to the utmost which each can and will contribute towards the Church's ministrations in its midst, the agreed-upon amount to be sent in quarterly instalments to the Treasurer of the Board. To this is added the revenue from the invested capital (\$310,000) of the Mission Funds, the revenue from the Local Endowment Funds (explained later), annual subscriptions made in every congregation, and special offerings made in church. From the fund thus made up each Missionary receives his cheque each quarter day from the head office. With a signed "Agreement" to point to, covering the condition of Church privileges, Wardens find it easier to collect church dues. On the other hand the clergy, not having to look directly to their people for their stipend, can with greater freedom inculcate from their pulpits the sacred duty and privilege of Giving, and can with less restraint visit parishioners who may perchance be delinquents.

Missionaries are paid according to a scale governed by length of service in the Diocese, this at present being \$700 for the first three years, with an annual increase thereafter of \$25 until a maximum of \$1,000 is attained. So soon as the congregations included in a Mission are able, without assistance, to pay their clergyman

the maximum stipend under the scale (\$1,000), the said Mission rises to the dignity of a parish and the Missionary to that of a Rector. All nominations are made by the Lord Bishop, to Rectories or Parishes and to Missions alike. In the case of a Mission the appointment is made by the Bishop acting in concert with the Diocesan Board, this Board having to provide for the stipend. In the case of a Parish, a Board of Concurrence (9) elected by the Vestry may, without rejecting the first nomination, ask for a second, and a third. Should they fail to choose from amongst these, the appointment rests with the Bishop. Parishes, again, are under no obligation, as are Missions, to adhere to "the Quebec System" as regards payment of stipend. They may pay their Rector *à* set, in person, and, of course, as much more than \$1,000 as they feel able. As a rule, however, whilst answerable for the whole stipend, they elect to remain under the said system, deeming it more advantageous to Church Wardens and to Rector alike.

PENSION FUNDS:—A clergyman on entering the Diocese is required to undergo a medical examination, pass as at least a "fair life," and be accepted by the Central Board, in order to qualify for the prospective benefits of the Clergy Pension Fund and the Widow and Orphans' Fund. The invested capital of the former fund is \$85,000; of the latter, \$92,000. The superannuation allowance varies according to length of service in the Diocese, \$600 (£125) being the maximum—this, allowable after forty years of service. In the event of a clergyman's death at any time, his widow receives \$500 per annum, and his children, to the number of four, \$50 each, until of age. These benefits are secured without cost.

EDUCATION FUND:—From the Society's Education Fund grants varying from \$80 to \$100 per annum are made in aid of the education of the sons and daughters of the clergy at one or other of our Diocesan Institutions. Grants, too, are made in support of poor district schools on condition that the teacher be a member of the Church of England and the church catechism taught.

GENERAL FUND:—The Society's "General Fund" has an invested capital of \$50,000. This fund meets the general expense of management and printing of annual reports, etc. From it an Outfit grant of \$100 is made to each missionary on entering upon work in the Diocese. Grants, too, in aid of the erection of new churches and parsonages, the creation of Local Endowments, etc., are made from the same.

LOCAL ENDOWMENT FUNDS:—Thirty years ago, foreseeing the probable migration of our people to the Canadian North-West and the consequent weakening of many congregations, the late Robert Hamilton, a noble layman of this Diocese, offered through the Lord

*see Bishop's report
General Fund*

Bishop, as the nucleus of a Local Endowment Fund, the sum of \$300 (£61) to every congregation in the Diocese, outside of the cities, that would raise \$100 to meet his gift, the Church Society agreeing to add \$150 in each such case. The two main conditions were: (1) that the fund should be under the management of the Church Society, and (2) that the revenue of the fund should only become available towards the support of the missionary in charge when the capital reached a named figure, then, sufficient to yield \$200 per annum. The aggregate capital of these funds amounts today to \$225,000 (£45,000). Our missionary work has been much extended by the aid thus derived, and would be sadly crippled without it.

BISHOPRIC ENDOWMENT FUND:—Our Bishopric Endowment Fund was the gift, in 1856, of the S. P. G. The capital then and for long years afterwards sufficed to yield \$5,000 per annum. A condition of the trust was that the Diocese should see to the maintenance of this revenue. Owing to the depreciation in interest obtainable it has been necessary to augment very considerably the original capital. The measure of Quebec's indebtedness to the S. P. G. through a period of one hundred years, and of its obligation also to the S. P. C. K. for grants in furtherance of education and in aid of the erection of well nigh every church ever built within the Diocese, cannot simply be expressed in words.

For half a century a special offering has been made each year in every church (with rare omissions) in aid of the Society's General Fund, Mission Fund, and Pension Fund. And in every congregation, each autumn, a house-to-house collection made in behalf of the same. The various Funds under the Society's management now aggregate close upon \$1,000,000. Their revenue, all in use, is pooled to lessen the possible loss to individual interests. It is worthy of thankful note that through a period of sixty years, no loss has been incurred through bad investment.

The Diocese is well supplied with churches and parsonages. Whilst a condition of self-support is being constantly urged upon old missions, the time is apparently far distant when even the majority of them will attain to this state, our people, whilst all cheerful givers, being for the most part comparatively poor. Thanks, however, to the mentioned Funds, slowly built up, the Diocese as a Diocese is self-supporting and financially fairly well equipped. For this we have great cause for thankfulness.

FOREIGN MISSIONS:—We venture to assert that the most encouraging indication of spiritual growth within the Diocese is evidenced by the increasing interest manifested generally in foreign Missions. The system in operation for the support and extension of Diocesan Missions, exists for the extension of Christ's kingdom

abroad, i.e., Special Offerings annually made in every church, and subscriptions made in every congregation. "The envelope system" in common use for the support of Parochial work, under which one's annual contribution is given in fifty-two parts through the Sunday offertory, is coming into use for the support of foreign missions. Our Diocesan gift in this behalf through the M.S.C.C. (Missionary Society of the Canadian church) and through the Woman's Auxiliary has for ten years averaged \$10,000. In 1909 it exceeded \$13,000 (£2,500). Fifty congregations last year gave more than the quota asked of them respectively, and the Diocese gave \$2,000, more than its M.S.C.C. apportionment. In all our work this is the most hopeful sign.

An interesting work is being carried on amongst the poor fishermen inhabiting the 150 miles of bleak coast on the Labrador, the northern border of the Gulf of the St. Lawrence. Here we have two travelling missionaries and some lay-readers and teachers, three churches and several school houses. All ages teach during the week, moving at intervals from post to post, and according to ability conduct services on Sunday. Locomotion is by boat in summer and by dogs and cometteque in winter.

Two hundred miles directly north of the city of Quebec on the border of Lake St. John, one hundred miles in circumference, there is an Indian Reserve and a Hudson Bay post, to which Montagnais Indians, with hunting ground to the far north, bring their furs, and where they spend about six weeks each summer. Many of these, converted to Christianity by the late Bishop Horden at Hudson's Bay half a century ago, are most loyal and devout members of the Church of England. We have on their Reserve a pretty little church dearly loved by them, and year by year have a missionary on the spot to greet them on their arrival from the forest, and to tent beside them while in the open. The Indians, as said, love their church and are ready to spend in the House of God, worshipping and receiving religious instruction, as many hours each day as the Chaplain can devote to them. We are assured by their chief that these Indians, whilst scattered for months in the forest, never fail to have daily prayer. The well-worn Bible, Prayer Book and Hymn Book (in their own tongue) possessed by each witness to a praiseworthy use. So soon as possible after arriving in the open, the Indians gather in their little church for a service of Thanksgiving; and after a few days' preparation, well nigh every adult, with marked reverence, partakes of the Holy Communion, each communicant first depositing before the Altar a skin, secured in the chase, as an offering to God. These gifts when sold, oft realize \$100 (£20). Recently an Indian lad, confirmed the previous year, brought from the wilderness one skin only, his own catch, but this one a skin of rare value. Many tempting offers for his prize were

refused by him, this being, he said, his only gift for God: and very reverently when he approached the Holy Eucharist, he presented to God his all.

The Diocese has within its bounds the University of Bishop's College at Lennoxville, Bishop's College School for boys at the same place, and King's Hall for girls at Compton, all three on the residential system. The latter has usually a waiting list. The school for boys gives good promise. The college accommodation is taxed to its utmost. Of the seventy students in attendance, forty-five are destined for the sacred Ministry in Canada. Included in the latter number are 11 "Pan-Anglican" men under a three to five years' training for Missionary work in the North-West. These men have been carefully selected from amongst many candidates from all parts of Canada, and are enabled to secure this coveted equipment only through the application of Quebec's Pan-Anglican Thankoffering. Assistance to the extent of \$200 per annum is guaranteed to each accepted candidate for three years. Happily many of the men, with aid elsewhere received, have taken or are first taking an Arts course. The S. P. C. K. having most generously offered to share in each such gift allotted by the Diocese, thereby eeking out our Pan-Anglican Fund, our hope is to carry on this special work for many years to come. — *it closed 1933 = 22 years*

The chief discouragement which for some years has confronted us in this Diocese, has sprung from the continued exodus of well-to-do farmers and young men to the great North-West, the well cultivated farms and comfortable homes of the former being as a rule sold to the French. Would that some of the English immigrants, possessed of a little means, and now passing our door by the thousands, could be induced to choose some of these eligible properties, with religious and educational privileges convenient, in preference to the houseless "Homesteads" of the North-West.

The outlook, however, is not discouraging. New railways are under construction and new industries are springing up in various directions, giving promise that Quebec's almost inexhaustible forest and mineral resources and numberless water-powers will, in the near future, be turned to account as never before. Nine railways will centre in the city of Quebec so soon as the ill-fated bridge is rebuilt which is here to span the St. Lawrence river.

If church work in this Diocese is prospering, if the church's financial equipment is in a healthy condition, it is due, under God's good Hand, at once to the wise Bishops who have ruled over us, and to the loyal and devoted Laymen who through all the years have been found ever ready to give ungrudgingly not alone of their money, but of their time and best talents to all matters affecting the church's interest and God's greater glory.

Quebec, April, 1910.



